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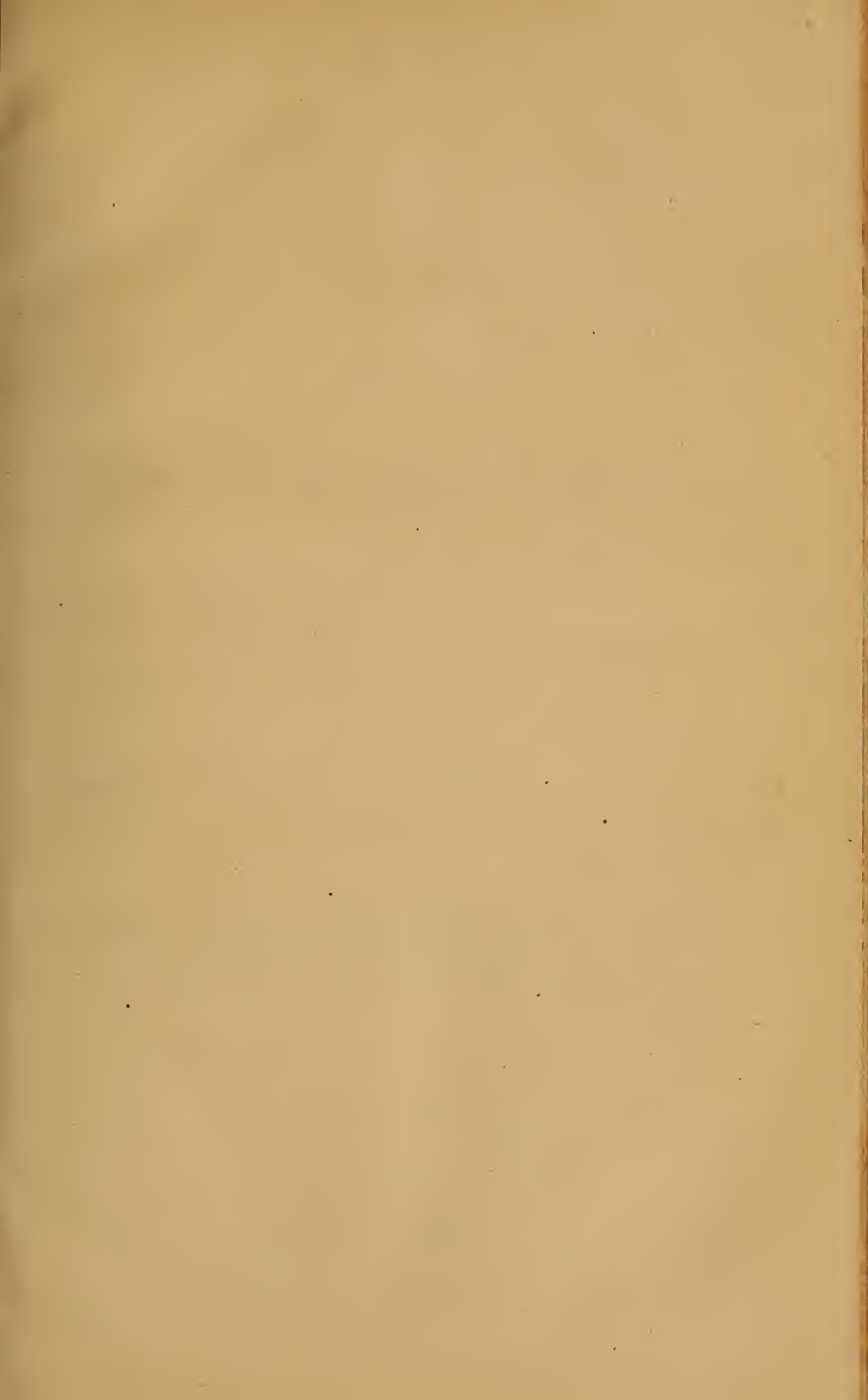
















**RUDIMENTS**

OF

**MENTAL PHILOSOPHY,**

AND

**PHRENOLOGICAL CHART**

OF

265  
BY ENOS STEVENS.

*an Engineer, thoroughly acquainted with the strength and action of his machine can operate it most successfully, how much more efficiently must he direct his mental efforts, who understands the organs through which the mind communicates with material objects.*

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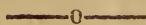
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## RUDIMENTS OF PHRENOLOGY.



PHRENOLOGY teaches the powers and operations of the mind, and the medium through which it manifests itself.

### THE FUNDAMENTAL PRINCIPLES

Of the science are that the mind manifests itself through the brain; of which different parts manifest different faculties, and that the better these parts are, the more efficiently they manifest their several faculties.

The CONDITIONS of the brain, or qualities, which effect and indicate the success of mental operations are HEALTH, HABIT and SIZE. As in muscular actions, the operator is invigorated by health, rendered accurate and speedy by habit or practise, and strong by great size of limbs—so the brain, for it is a nervous substance, whose labor is to communicate between the mind and external subjects, is improved by a proper combination of these conditions or qualities. To illustrate:—Languor, or disease of the brain produces mental inactivity or derangement. Habit improves ones facility and precision of performing. As to the best size for the brain, it should bear a certain proportion to the size and vigor of the body, and the extent and intricacy of one's business. If too large for the body, the nutritive and stimulating organs cannot maintain it in vigorous and protracted exercise. If too large for one's business, one becomes restless from not being fully occupied, and his mind wanders to other objects. If below the usual size, the incitives to action are not strong, the small intellectual organs soon tire and become confused, and the reservoir of animal stimulus for mental and bodily labor weak and inefficient. Yet the best health and size of brain is of no immediate practical avail, till somewhat disciplined by habit. Since the nerves of the brain, like other parts of the nervous system, tire and operate weaker, and with less correctness, after long continued vigorous application, and when exhausted, are sometimes better refreshed than at others: men are sometimes more observing, intelligent, and moral, or vicious, than at others. Preserve then the brain in the best health and indefatigable energy!

The brain is formed by the expansion or branching out, in the head, of the spinal nerve. The branching out point is immediately between the external openings of the ears—whence the fibres extend in every direction, and terminate at such distances as to form a globular mass. It is enveloped by the skull, which, being of equal, or easily ascertainable thickness, indicates the form and size of the brain. Its health is ascertained as that of other parts of the system—but its habits, or education, can be learned only from inquiry, or experiments on the mental powers.



## GENERAL APPLICATIONS.

The cerebral fibres which terminate at the forehead, are the organs of the intellectual powers—those at the side, the incitives to provide for and defend self—those at the back, the incitives to friendly intercourse and social attachments—and those at the top, the moral incitives. Now the larger and more active any organ is, the stronger it incites its possessor to procure its gratifications; and the deeper emotions of pleasure or pain it affords. The size and energy of the organs in different persons, being as different as the forms of their heads, they manifest as various powers and characters, as their mental organs are different. If, on inspection, the mass forward is found larger than that back of the ears, the possessor should manifest an intellectual turn of mind: but those in whom the region back of the ears predominates, can manifest but little or no taste or talent for literary or scientific pursuits, yet are the most companionable and affectionate of persons. In measurements of the head, to ascertain the peculiar mental powers of strangers, regard no bumps or hollows, but only the relative and absolute size of every organ, conceiving it to be a pyramid, whose apex is midway between the ears, and whose base is on the skull.

**EXPLANATIONS.** The proportionate size and energy of the organs are indicated by numerals—10 indicating that which is of most frequent occurrence, and usual ratio to the other developments—20, altogether eccentric and controlling one's whole energies—6, small or weak—15, large or characteristic—1, idiotic—and the intermediate numbers the intermediate degrees. The dotted lines in the cut indicate the lowest extent of the brain in the middle of the head. The plane of 80 degrees occipital distance, divides a well balanced head into equal portions.

**TEMPERAMENTS.** The **LYMPHATIC** appears where organization or nutrition is very active. In such, the flesh and organs are formed soft, white and delicate; and vigorous efforts of body or mind soon tire and render languid.

The **NERVOUS** is characterized by more and quicker nervous and mental stimulus and action, than the system can long endure in continuous exercise.

The **SANGUINE** appears when the stomach and lungs perform their functions with complete success; so as to produce rich nutritious and stimulating blood. It is indicated by a certain ruddiness of countenance, and a strong pulse.

The **BILIOUS** is the disposition of the constitution to organize or recruit in the most durable manner; so as best to endure hard and long labor, or intense and protracted mental application, with little fatigue or emaciation. With it the features are rough and dark, and the body and mind of the possessor most indefatigable; being the contrary of Lymphatic. Some degree, however, of each temperament, must every individual possess.

**THE ANTESENSORIUM**, or **AMATIVENESS**, is the cerebellum or little brain in which the nerves of the five senses all terminate. To it they communicate their impressions; and from it to the anterior brain the impressions are transmitted by nervous fibres, which pass from every part of the one to every part of the other. It delights in the appropriate use of the Five Senses, and incites to their frequent use; but is pained when they are abused. Seeing, hearing, smelling and tasting, being so much affected by circumstances, its energy is mainly manifested by the voluntary exercise of the sense of feeling and motion

Persons with it large and vigorous are distinguished for much violent muscular exercise of labor or amusements, and the society of Venus; but it creates no attachments to the objects of it; more than for the landscape, the lyre, the rose, or the table, by which one gratifies the eye, or ear, or nose, or appetite.

## PERCEPTIVES, OR INTELLECTUAL ORGANS.

The Perceptives delight and incite us to observe the qualities and relations of objects, for each of which there should be a distinct organ. But the organs, or sensoriums of Smell and Temperature have not yet been established by a sufficient number and variety of observations; though several observations and experiments have suggested to many that they may be the portion of brain forward of Alimentiveness, below Acquisitiveness, marked in the cut by an interrogation point. When one or more organs are very predominant, they spontaneously monopolize one's attention; distinguishing him in one branch of knowledge, while he neglects others as less entertaining.

**1. CONFIGURATION** communicates with the mind as to forms, figures or shapes; which it learns, identifies, compares and directs in drawing or constructing. Its activity is manifested in writing, drawing, statuary, selecting, forming and combining materials in the arts, &c.

**2. EXTENSION** notices the size of objects, and the size of the space or distance between them. By it we determine an inch, or yard, or mile, and observe differences and equality of size and distance. When active in an artist, it supersedes the necessity of frequent instrumental measurements, as it takes them by the eye.

**3. COLOR** observes and recognizes colors, and remembers the various shades. Taste and talent as to colors depend on it. Great energy in it is necessary to painters, dyers, florists and dress makers, who should regard the harmony of colors.

**4. ALIMENTIVENESS** takes cognizance of tastes, and when unvitiated, enjoys and craves such substances, and at such times only as the welfare of the stomach permits. When strong, it produces an exquisite taste, and discriminating palate; and Epicurianism as to food and drinks. Active in all successful cooks, confectionary, beer and cordial makers. When small, one little values good eating, &c.

**5. MOTION, or Weight**, observes of bodies their motions, velocities, momenta, tendencies to motion and weights, and the power requisite to render their positions staple; or to prevent, control, stop or guide accurately their movements. It is strong and active in distinguished dancers, rope ballancers and tumblers, circus riders, carriage drivers, those employed on high buildings or masts, pilots, travellers, engineers, great throwers, gunners, &c., and presides over all voluntary motions, to render them precise and graceful.

**6. DIRECTION, or Locality**, regards the direction of objects from each other, and the direction of the lines or surfaces of their sides or angles. It distinguishes different angles, and identifies similar; spontaneously keeps one's direction while travelling, whether the pathless wilderness, trackless deep, or the meandering ramifications of the streets of cities, and observes the relative locations of places. With Motion, and it large, one longs to rove abroad.



**7. ARRANGEMENT**, or Order, collects our knowledge of the order in which objects are arranged; as the order in which guests are arranged at table, soldiers in their ranks, goods or tools in a shop, and articles of furniture in a house, &c. It recognizes similar arrangements, and delights to find things in their proper places; but pained at derangement.

**8. NUMBER** incites to observe the number of objects, or phenomena, and enables to reckon readily. Energetic in accountants, receivers and disbursers of money, &c. With it very efficient, one counts objects in promiscuous clusters of 2, 3, 4 or 5, as readily as ordinary persons do by two and two.

**9. SOUND**, or Tune, transmits to the mind our sensations on the sense of hearing. It observes, recognizes and discriminates sounds, and delights most in sounds most harmonious and melodious. When cultivated as to harmony and melody, it gives taste and talent for music, and remembers and identifies voices and the sound of instruments.

**10. INDIVIDUALITY** acquires a sort of general idea of objects, so that if perceived again, it recognizes or identifies them. When strong, it enables one ever after to recognize almost every person, animal or thing that he has once perceived. This organ identifies the very same individual things; while the other organs identify only the same qualities or relations, whether in the same objects or not; as Color recognizes blue, whenever perceived; and Configuration a sphere, of whatever material composed.

**11. LANGUAGE** is employed in learning words and other signs, by their perception or recollection of which, certain ideas are revived in the memory: As the word Washington recalls our remembrances of him. It enables to learn language, commit names and paragraphs, take the ideas from the language of others, and communicate one's own. But the ideas to be recalled by it must first have been acquired by the other perceptive, otherwise language is unintelligible. Its strength and activity gives facility in the use of language.

**12. CAUSALITY**, distinguishes such objects as are the causes, agents, or prime movers of occurrences. By discovering the causes of events, one learns what and how they are to be employed to produce the same, when desired. It directs in the use of means, and explanations of events, and desires and enables to learn the reasons of things, and to attribute phenomena to their proper agents.

**13. EFFECTUALITY**, or Comparison, observes at different stages of the progress of events, the precise effect, or the exact state of affairs and circumstances. It recognizes like effects, however differently produced. New phenomena are explained to it, when discovered to be like effects already familiar, though the rationale of neither be known. Hence it reasons by similes, comparisons and analogies. But it compares only as to effects, while the other organs compare as to what they severally observe.

**14. EVENTUALITY** notes the order in which events or actions succeed each other; not only of external phenomena, but also of mental operations. It enables to narrate circumstances, and undertake the items of business in their proper succession. This organ notes the order or succession of **EVENTS**, but arrangement of **THINGS**. Its sentiment is "There should be a time for every thing;" and its employment is to discover when the time for each occurs.



**15.** TIME is occupied in noting the progress of time, and the intervals between or since events occurred. By it one judges of the lapse of time, is incited to be punctual, and can recognize or mark equal portions of time, as in music, or regulating the clicking of clocks and watches.

## INCITIVE ORGANS.

The Incitives severally delight one to pursue a certain employment; and when the Perceptives discover the state of surrounding things, the mind makes that organ incite one to its favorite employment, for which circumstances indicate the best prospect for the greatest amount of gratification, with the least exposure to pain. While one's attention is occupied by the action of the organs most directly called into activity, the incitements of the other organs are scarcely felt, unless their sentiments are encroached upon, when they merely tend to restrain or direct one's actions within proper bounds. Since the strength of the Incitives are so various in different individuals, different organs affording the greatest amount of happiness when fully gratified, different persons are incited to undertake different things in the same circumstances, and to choose unlike occupations, in which their own strongest organs can have frequent exercise.

## INCITIVES TO MENTAL ACTIVITY.

**16.** IMAGINATION, Marvellousness, or Wonder, is constituted to incite the intellectual faculties to combine and arrange their operations so as to pursue a subject through, and to refrain from irrelevant ideas. When inactive, or weak, the percepts pursue their observations and reflections without system, and on all subjects indiscriminately. It delights in systematic observations, recollections and meditations, and impresses one with a sense of the reality of the scene contemplated, in proportion to the evidence. When the percepts act in direct observation, the most action stirring faith or confidence is produced, but as the evidence becomes less direct or positive, faith or belief becomes weaker. If very large and active, with moderate Perceptives, it frequently incites deep emotions of confidence, faith, or belief, though there be but little, or even indirect evidence; being almost as strongly incited by imagining, as by the direct perception of circumstances. Hence credulousness and superstition, with taste for the supernatural. Weak and ignorant Perceptives, being imposed on, produce false beliefs, or absurd opinions and notions, and incline one to the hypothetical mode of reasoning.

**17.** HOPE delights one to perceive circumstances such that one may attain desirable objects, and incites the Perceptives to keep favorable opportunities in view. If they appear easily and certainly attainable, it produces the pleasurable emotion of Hope, with a resolution to strive for them when a convenient season occurs. If the Perceptives be inefficient, hopes may be ill founded. If this organ be weak, and difficulties in the way, one becomes irresolute or desponding, if Cautiousness be active, for want of Hope's incitement to meditate favorable circumstances. If large, it ceases on favorable indications very eagerly producing visionary hopes, or too sanguine expectations. No one undertakes any enterprise, until the pleasurable incitement of Hope be felt in contemplating it.

**18.** NOVELTY, or Mirthfulness, or Wit, incites and delights one to make new discoveries of objects, their qualities and relations, natural phenomena,

and strange occurrences; to view objects in new lights and connexions, to use new modes of expression, originality of thought, action and mechanism, variety in the manners and customs, and to avoid sameness and repetitions. Ideas very different from any thing before known, yet in perfect and evident harmony with familiar principles, are Wit—the novelty of the thought gratifying this organ, and the plausibility Imagination. In even serious or melancholy circumstances and scenes, it strikes on new and mirthful ideas, and thus enables one to be humorous, when he chooses to indulge its activity.

**19. IMITATION** is delighted when one perceives different things and actions exhibiting marked resemblances or analogies to other known subjects; and in manufacturing, to make the same kind of articles exact likenesses of each other; and in society, to render one's manners, customs, dress, pronunciation and style like those associated with. It is offended at oddities, or non-conformity to established usages and fashions. But oddities, with a sort of necessity, or propriety apparent in them, address Novelty, which absorbs attention. When active, it incites to observe so closely as to imitate precisely, or mimic. But if the imitation witnessed be so perfect as to excite the feeling of identity of the real or original object, Imitation is no longer gratified.

**20. PERFECTABILITY, or Ideality,** is delighted by discovering a high state of perfection, utility and good order every where, and incites to neatness and refinement in person, apartments and deportment. It incites to and delights in good order of things and morals; but is offended at and restrains from slovenliness, obscenity, vulgarity and immorality. It allows not Imagination to contemplate, nor Novelty to indulge the fancy on obscene or vulgar thoughts, produces a taste for the neat, pretty and beautiful, and a talent for elegance and grace. It selects the chaste for, and excludes the vulgar from poetry, and expresses the ideas in happy metaphors, sonorous terms, rhyme and metre. Its sensations are the test of propriety and decorum.

**21. SUBLIMITY** delights in our beholding or contemplating the vast or powerful, and incites to plan magnanimous schemes, to undertake arduous and noble enterprises, and to dwell in spacious apartments, from which is an extensive prospect. It enlarges one's aspirations, sphere of action and influence, and makes one settle on high and healthy sites, where are clear air and pure water, and to live in rooms of such size, that the air will not soon become contaminated by perspiration. When engaged on its favorite themes, its pleasurable emotions are frequently so intense, and so much absorb the nervous energy of the constitution, that the heart intermits its projection of the vital fluid, and the thrilling chills creep in rapid succession through the veins. Among its objects are deep caverns, high falls, lofty mountains, tremendous storms, grand martial, political, or charitable movements, the incalculable number and distance of the starry hosts, and the power, wisdom, goodness and glory of Him who made and governs all.

## INCITIVES TO PROVIDE FOR AND DEFEND SELF.

**22. CAUTIOUSNESS** is gratified at perceiving every thing in harmony with our personal safety, the welfare of those that he holds dear, and the success of favored enterprises, and incites the Perceptives to keep a vigilant watch of endangering things or circumstances, lest one suffer from them. Its deep emotion on the sudden appearance of great danger, restrains voluntary motion, checks vital action, and urges circumspection. The strength of the emotion of fear, is



in proportion to the greatness and probability of the danger, and the energy of the organ. When predominant, it affords a strong feeling of fear, even at little dangers, and thus produces doubt, cowardice, and despondency. While Hope acts as to actions, prospects, plans and future success, this organ as to more immediate danger and tangible things. Carefulness and circumspection result from its activity.

23. **DESTRUCTIVENESS** incites the intellectual faculties to discriminate those objects of danger, opposition, hindrance, or inconvenience, whether animate or inanimate, which should be met, overcome, or destroyed, and impels its possessor to attack or oppose them on every occasion, and with an energy of feeling proportionate to the difficulty, and the value of the objects. Its sentiment is to remove or overcome obstacles *effectually*, but cares not whether by suasive or gentle means, or by harsh and forcible, though it prefers the mode safest and easiest to one's self. With enlightened understanding, and correct moral sentiments, its action is termed proper resentment, or virtuous indignation, or business-like energy; but when directed by weak or depraved judgment, it becomes opposition, hatred, envy, malice, anger, retaliation, or revenge. When strong and active, it beams through the countenance impetuosity, destruction, defiance and self defence. If connected with enlightened judgement and sentiments, it opposes by the gentlest means, and without wanton injury; yet *prevails*, if possible, and triumphs *completely*, if the object be worth the pains. It delights in the removal or destruction of the obstacles to one's happiness, and renders one resolute and eager to contend against the troubles which beset life. Sometimes it is aroused to remove a human opposer, and if it is so large and active as to absorb the whole cerebral stimulus, hearing little or none to the incitives to mercy and justice, it hurries its possessor on to commit manslaughter. But if pity, regard for divine and human laws, love of character, and fear of the vengeance of others are voluntarily brought into exercise, they will almost always make him invent some milder manner of attaining his object.

24. **SECRETIVENESS** directs attention to those obstacles which we deem it not safe or expedient to attack or oppose, and incites to be inventive to escape, avoid, or conceal from those things which do not arouse Destructiveness to combat. Its expedients are to keep at a distance, keep one's own counsel, hide, disguise, conceal, feign, prevaricate, deceive, &c., with doing all which it is gratified. But if the other organs be more offended at such conduct, than itself pleased, it either yields to the danger, gives up the pursuit of its object, or on second thought, finds out some mode more moral to evade the danger. It affords tact or cunning as to secrecy, both in keeping one's plans and sentiments concealed, and in discovering the designs, or secreted objects of others.

25. **COMBATIVENESS** renders one vigilant to discover the earliest good opportunity to commence each of those things which other organs incite to accomplish as soon as circumstances permit, and when they arrive, it incites one to begin and prosecute the enterprise with appropriate vigor and despatch. By it one determines instantly, and is aroused to action at the precise moment, to put each part of one's designs in operation, and to prosecute all parts of business with energy and despatch. From its emotions, the soldier feels when it is expedient to make his attacks, the moralist to enforce his precepts, the philanthropist his charity, the lover to avow his sentiments, the farmer to sow or reap, and finally, every one who feels a something impelling him to immediate efforts,



or despatch of business, or amusements. If very active, one is inclined to combat for insignificant considerations, but if inactive, he is dilatory and not expert in timing well his actions.

26. **ACQUISITIVENESS** delights in providing means of subsistence and gratification, and incites the body and mind to exert themselves in the most vigorous and intelligent manner to procure them. The pursuit of wealth, trading and economy delight it; nor can it be satiated with riches, for, like the appetite, its cravings need be gratified daily by new, and the ordinary amount of acquisitions. Its sentiment is to accumulate property, leaving the honesty of the manner to be regulated by the Moral Incitives. Its longings for accumulations drive one out to business, if it be strong; but if it be weak, one will manifest but little tact, talent, or energy in pecuniary affairs.

27. **CONSTRUCTIVENESS** is delighted with mechanical inventions and operations, and incites the intellectual faculties to conceive the most available or expedient plans of constructing, improving, repairing, or applying any instrument or machine. When one judges a plan of performing physical labor to be the most expedient, this organ is exercised by a pleasurable emotion, which impresses the plan on one's memory, and confidence in its expediency, when he wants only for Combativeness to stimulate when to begin. When large and active, it stimulates and controls the Perceptives so effectually, that they manifest more intelligence and judgment in the mechanical operations and inventions, than on other subjects. On this principle, one may be a sage on some subjects, but a dunce on all others; as a good mechanic may be a miserable financier or politician, et vice versa. All mechanical operations and successful applications of labor gratify it, however small or simple, but it is displeased at awkward applications of labor, or ill contrived buildings, machinery, or instruments, and is uneasy to improve them.

## INCITIVES TO SOCIABLENESS.

These organs are all constituted to operate in a manner precisely analogous, but are directed towards different objects. Attachments to their several objects form in proportion to their attractive qualities, the length of time and frequency of perceiving them, the pains taken for their benefit, and the vigor of the organs but is pained at the injury, displeasure, or long absence of its objects of affection.

28. **INHABITIVENESS** becomes attached to places and inanimate objects, and delights to perceive them frequently; but is painfully exercised when far and long from familiar objects. It produces attachment to home and country, delights to meditate on them, and to visit the scene of one's nativity or former residence; but renders one uneasy or home-sick on going abroad, till other objects and organs absorb the whole attention and cerebral stimulus, so that this organ be prevented from sensation.

29. **ADHESIVENESS** contracts friendship and attachment to adults of one's own sex, delights to perceive them frequently, and in happy condition; it incites to befriend, assist, console and render them happy, and even to incommode one's self in benefitting them, in proportion to the strength of the attachment. It produces tact and disposition to be sociable, and to cultivate the friendship of others. Its emotions are felt on meeting a long absent acquaintance.

30. **PHILOPROGENITIVENESS** is the organ of attachment to youth, children and pets, delights at witnessing their presence and sports, and incites to assist, humor, gratify and improve them in proportion to the attachment. It produces tact and delight to see and occasionally associate with children, to amuse, teach, govern and obtain the friendship and esteem of them.

31. **PHILETERAGENITIVENESS** is the medium of attachment to adults of the other sex—is delighted with their presence, and incites to cultivate their society and friendship. It affords the sensibility by which one sex judges of and admires the charms of the other, and talent and disposition to be affable, sociable, gentle, courteous, agreeable and winning in one's manners or etiquette towards individuals of the other sex. The qualities attractive to this organ are beauty of form, size and complexion, grace of movements, sweetness of voice, excellence of understanding, education, refinement, health, respectability of family and occupation, personal attention to one's self, and due respect towards all, discreetness, enterprise, consistency, mirthfulness on proper occasions, kindness, ardour of affection, &c. The more of these, and the greater degree of them one exhibits, and through the more senses perceived, the quicker and stronger attachment forms.

The nervous fluid, or animal stimulus is supposed to be galvanism, generated in the stomach and lungs, and discharged abroad by muscular and cerebral action, after it has performed its office, emitting light, as when the galvanic or electric fluid is passed in a dark room, from one conductor to another, marking the transmission by an intense light. So the action of the fluid of sensation in the brain appears through the countenance, but especially through the eyes, which sometimes glare in a perfectly dark room. Again the discharges, during intense action, of different organs, are distinguished and indicated by the expressions of countenance. If now the electric fire of the happy action of this organ beams from the eyes of one, and falls into the lenses of the eyes of an admirer, it kindles a flame of admiration, and glow of social feeling, which warms the heart, and attracts around it the strong cords of noble love, which may soon become conjugal affection. Since vision is indistinct at great distances, conversation far off not audible, and the sense of feeling can embrace only near objects, friends are most happy in each other's immediate presence, where their charms make the most vivid and deep impressions. With that person, at whose presence these feelings are most intense and reciprocal, an alliance is sought, in which they may enjoy each others society continually and exclusively, and marriage is proposed.

## INCITIVES TO CORRECT MORALS.

32. **BENEVOLENCE** delights in the welfare of every sentient being, incites to relieve their sufferings, and increase their happiness. To this organ the sight of the sufferings of others is excruciating pain, and impels its possessor to pity and exert one's self to render sufferers comfortable, to remove or destroy the causes of their sorrow, and the obstacles to their enjoyment. It renders one kindly disposed towards all, and enables one to distinguish and bestow true and acceptable benefits, and promote the pleasure of every creature. It is opposed to cruelty, severity, harshness of intercourse, and intolerance of free discussion, and liberty of opinion.

33. **SUBORDINATION**, or Veneration, incites the Perceptives to observe such beings, laws or institutions, as to which we ought to exercise obedience, defer



ence, submission, or respect, and delights to perceive proper subordination, and due respect to all, and veneration, submission and resignation to the divine will. It is offended at irreverence towards God, disobedience to parents, civil magistrates, religious institutions and ministers, insubordination on military affairs, disrespect to teachers, the aged, talented and virtuous, and disregard of the rights of any creature. It is also offended at any servile subserviency, and makes one distinguish *whom, what* and *how* much one ought, under his circumstances, to respect, regard or condemn various objects.

34. **AUTHORITIVENESS**, or Self Esteem, stimulates the Perceptives to determine in what circumstances, to what extent, and over what persons, animals, and inanimate objects one may exercise authority or power; and delights in discovering men, animals and things subject to one's control or influence. It incites and delights one to command, preside, direct or advise, and enables to act with dignity, and to conduct one's self constantly so as to secure the greatest influence. It is offended at being *compelled* to serve or obey another, and restrains one from sports or occupations, by which personal influence may be lessened. When Subordination incites to yield or obey another, the Perceptives and mind are occupied by it, and do not awaken this organ to a sense of another's power, and then one submits with dignity. When active under weak intellectual powers, it frequently tends to pride, insubordination, presumption, and domineering, and exercises itself in selfish and monopolizing transactions. It is gratified by every successful exertion of one's mental or bodily powers.

35. **APPROBATIVENESS** affords pleasure at seeing others approve or admire our personal appearance, dress, behavior, occupation, skill, education, manners, accomplishments, &c. It incites to conduct and deal with people in such a manner as to please, and win esteem; produces a turn of mind to be affable, courteous and agreeable to all. In seeking praise and commendation, it incites to do thousands of friendly, benevolent or fashionable acts in public, such as are popular—defends character by arousing Destructiveness, and is irritated at being neglected, slighted or ridiculed. It gives tact to eulogise or flatter.

36. **FIRMNESS** makes one careful to distinguish those circumstances in which one should exercise perseverance, or continue in action those mental or bodily organs which are then acting, and suppress the operation of others. It produces perseverance in undertakings and enterprises, tenacity to sentiments, opinions and principles, which makes one argue still though confuted; firmness and steadiness of nerve and purpose; but is displeased at change of pursuit and purpose, or slackening or agitation of mind and nerves, on sudden excitement. But if the mind judges a change of conduct or principles necessary, this organ takes no offence.

37. **CONSCIENTIOUSNESS**, while the other organs incite, direct, and delight us in all the employments for which our constitutions adapt us, presides over them all, lest two or more organs incite us to different actions at the same time, making us bound to double business, and doing neither. This organ breaks off the hesitation, by throwing its influence on the side which the mind judges most worthy, giving it a preponderance sufficient to move us to action, and to withdraw the attention from other pursuits. Hence it disposes us always to act in accordance with our best judgment, and to be conscientious about every action. It is disgusted at, and restrains from vice and immorality. Yet its admonitions and restraints may sometimes be overcome by organs strongly and



suddenly excited with a weak or depraved understanding. If one frequently acts contrary to the dictates of this sentiment, it soon becomes torpid and dormant, so as to prevent painful sensations.

## LOCATIONS OF ORGANS.

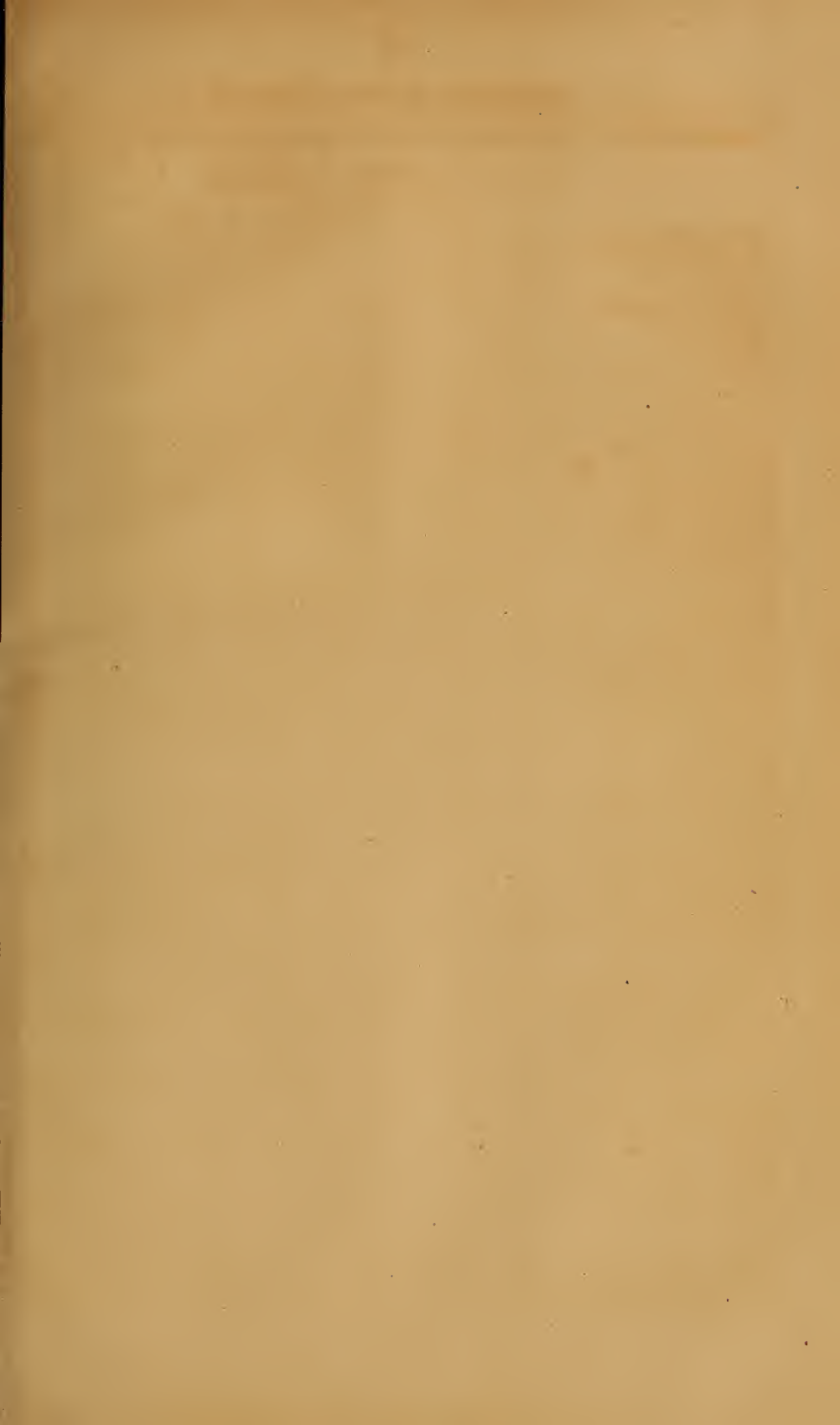
Since the situation and extent of but few organs can be definitely pointed out by evident and constant parts of the skull, it is deemed expedient to give a geometrical statement of the positions. As the situation of a place on the earth is known from its longitude and latitude, so is any organ, from its distance in degrees from the plane of the Tentorium, and from the Falx. The falx passes back and forwards, over the top of the brain, attached to the skull, and projecting down into the brain about three-fourths of an inch, thus marking it off into right and left hemispheres. The Tentorium is a membrane attached in the same manner, and cutting the falx at right angles, and extending in so as to divide the brain down to the Medula Oblongata, or branching out point; thus partitioning off the Anterior from the brain proper. These planes cut or cross each other at the Occiput, or small sharp prominence at the back of the head. Distance from the Occiput reckoned along the falx, around a centre midway between the external opening of the ears, is Occipital Distance; and from the falx to the right or left towards the ears is Falxal Distance. The Suture across Inhabitiveness is usually 35 degrees O. D., and across Subordination 90 degrees O. D. But where they are more or less distant, the organs around must be considered as proportionably increased or diminished in O. D. The right and left parts of every organ occupy corresponding parts of each hemisphere.

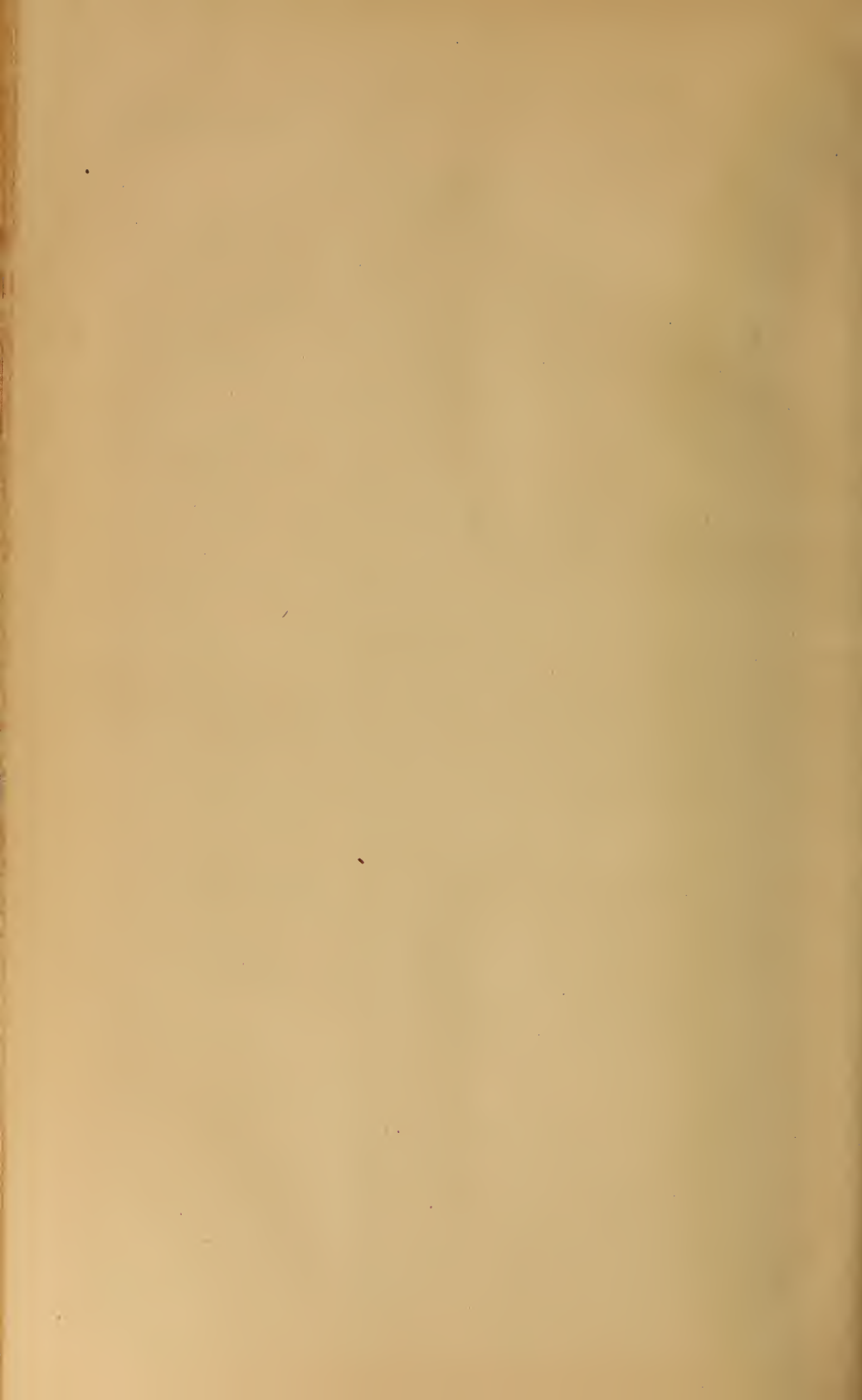
In the table, the first, second, fourth and fifth columns give the limits of the organs, and the third and sixth, the point at which the Cephalometer is to be adjusted to measure the length of the fibres, the seventh the usual length, and the last is to insert the measurements of particular person.

## LOCATION OF THE ORGANS.

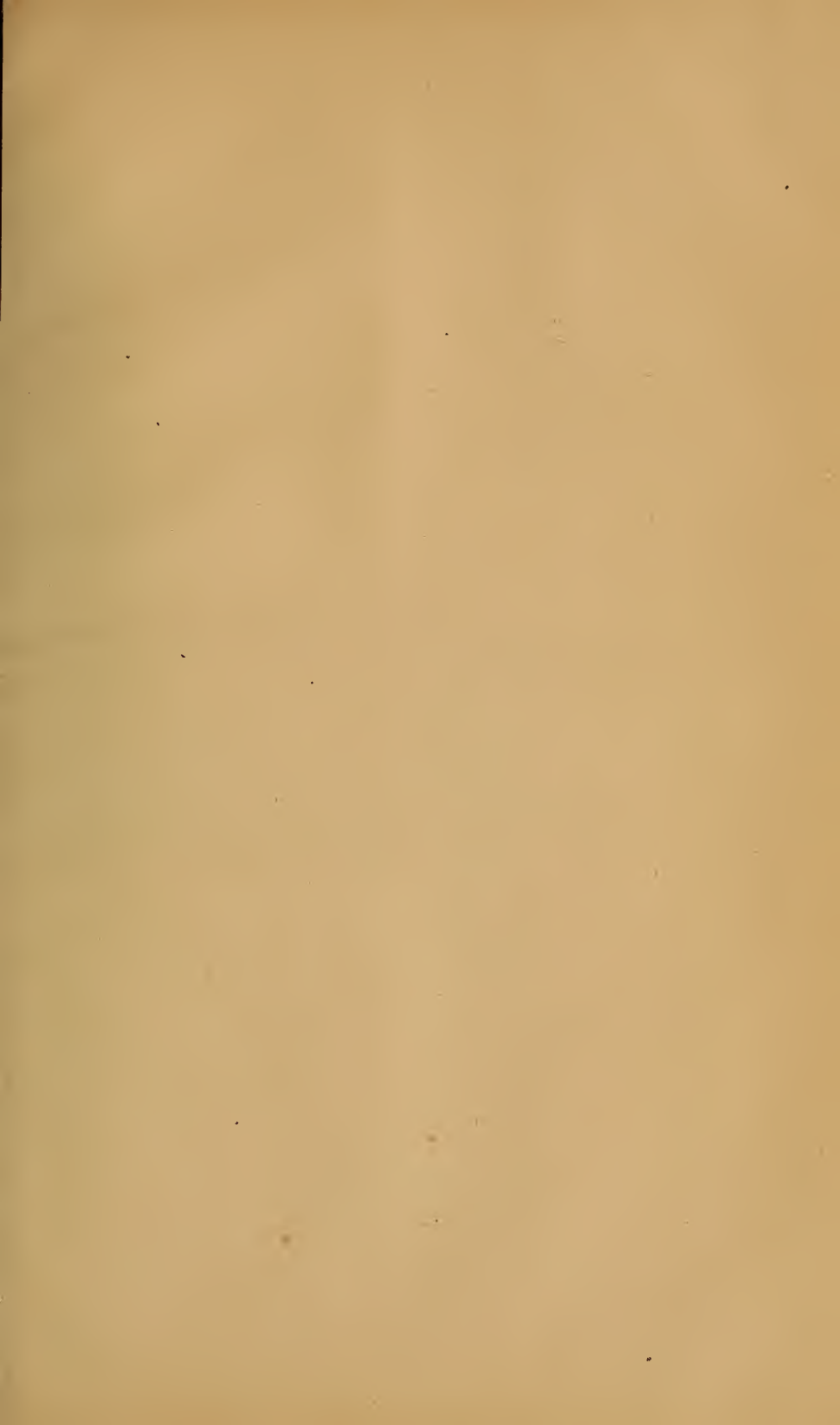
	<i>Falxal Distances.</i>			<i>Occipital Distances.</i>			<i>Lengths.</i>	
	<i>F'm.</i>	<i>to</i>	<i>M.</i>	<i>F'm.</i>	<i>to</i>	<i>M.</i>	<i>Ave'g.</i>	<i>Par'r</i>
1 <i>Configuration,</i>	F	8	4	150	160	155	?	
2 <i>Extension,</i>	8	16	12	150	160	155	?	
3 <i>Color,</i>	15	22	19	136	146	141	4,4	
4 <i>Alimentiveness,</i>	60	75	67	110	140	125	3,1	
5 <i>Motion,</i>	8	15	11	138	148	143	4,4	
6 <i>Direction,</i>	6	18	13	124	134	129	4,7	
7 <i>Arrangement,</i>	22	29	25	134	144	139	4,3	
8 <i>Number,</i>	29	36	33	132	142	137	4,1	
9 <i>Sound,</i>	24	36	30	122	132	127	4,4	
10 <i>Individuality,</i>	F.	8	4	140	150	145	4,4	
11 <i>Language,</i>	16	28	22	144	156	150	?	
12 <i>Causality,</i>	12	24	18	118	128	123	4,9	
13 <i>Effectuality,</i>	F.	12	6	120	130	125	5,1	
14 <i>Eventuality,</i>	F.	12	6	130	140	135	4,7	
15 <i>Time,</i>	12	24	18	128	138	133	4,5	
16 <i>Imagination,</i>	20	30	25	100	118	109	4,8	
17 <i>Hope,</i>	12	24	18	80	100	90	5,1	
18 <i>Novelty,</i>	24	36	30	114	122	118	4,5	
19 <i>Imitation,</i>	10	20	15	100	118	109	5,1	
20 <i>Perfectability,</i>	30	44	37	100	120	110	4,4	
21 <i>Sublimity,</i>	24	40	32	80	100	90	4,6	
22 <i>Cautiousness,</i>	24	44	34	45	80	63	4,8	
23 <i>Destructiveness,</i>	57	75	66	30	110	70	3,2	
24 <i>Secretiveness,</i>	44	57	50	40	90	65	4,0	
25 <i>Combativeness,</i>	40	60	50	0	44	22	3,4	
26 <i>Acquisitiveness,</i>	40	60	50	90	120	105	3,7	
27 <i>Constructiveness,</i>	36	50	43	120	140	130	3,6	
28 <i>Inhabitiveness,</i>	F.	15	7	30	45	37	4,7	
29 <i>Adhesiveness,</i>	20	40	30	10	45	27	4,1	
30 <i>Philoprogenitiveness,</i>	F.	20	10	10	30	20	4,2	
31 <i>Phileteragenitiveness,</i>	F.	40	20	0	10	5	3,6	
32 <i>Benevolence,</i>	F.	10	5	100	120	110	5,2	
33 <i>Subordination,</i>	F.	12	6	80	100	90	5,3	
34 <i>Authoritiveness,</i>	F.	12	6	45	62	53	5,2	
35 <i>Approbateness,</i>	12	24	18	45	62	53	5,1	
36 <i>Firmness,</i>	F.	12	6	62	80	71	5,4	
37 <i>Conscientiousness,</i>	12	24	18	62	80	71	5,3	

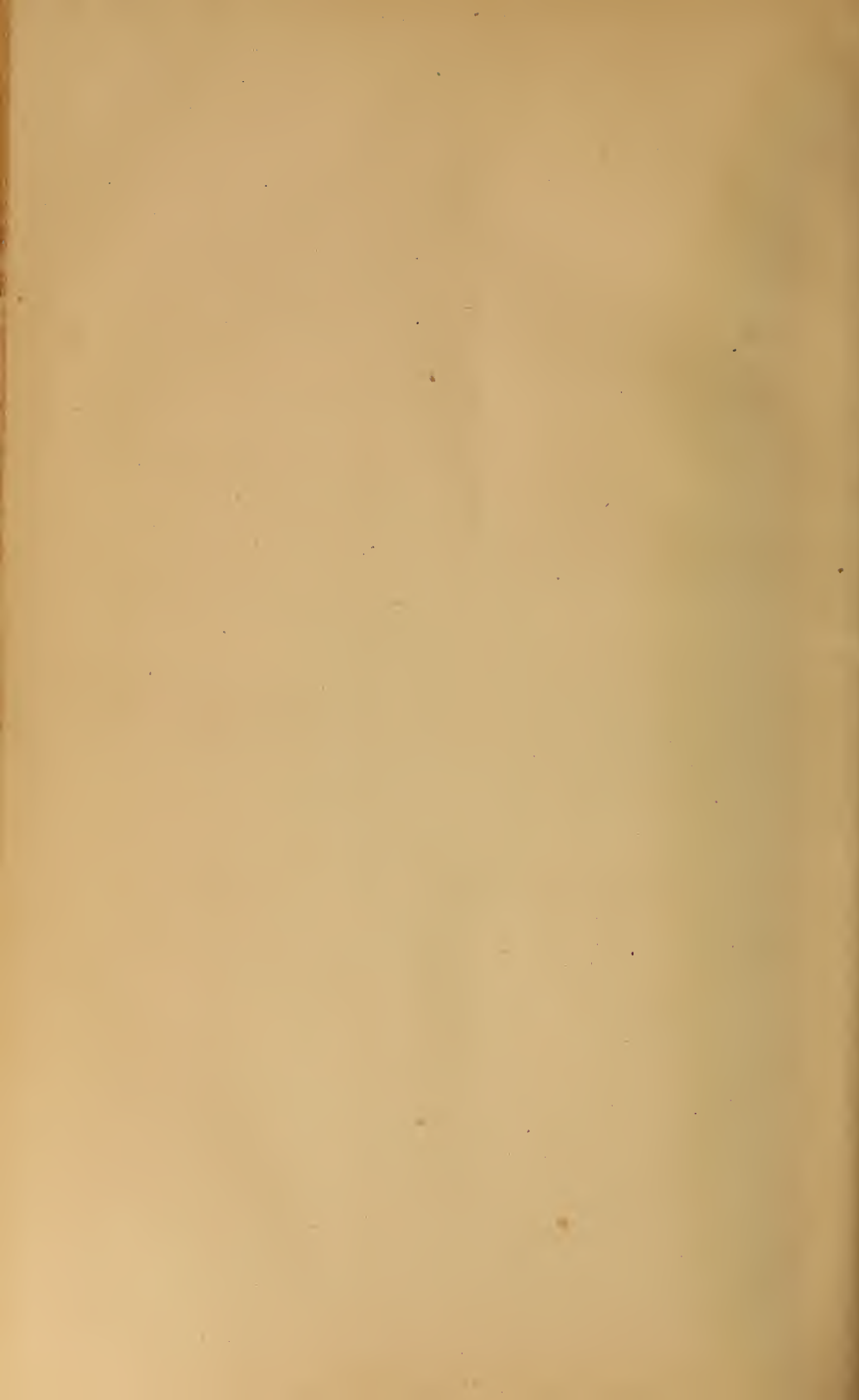
*The Antesensorium,*









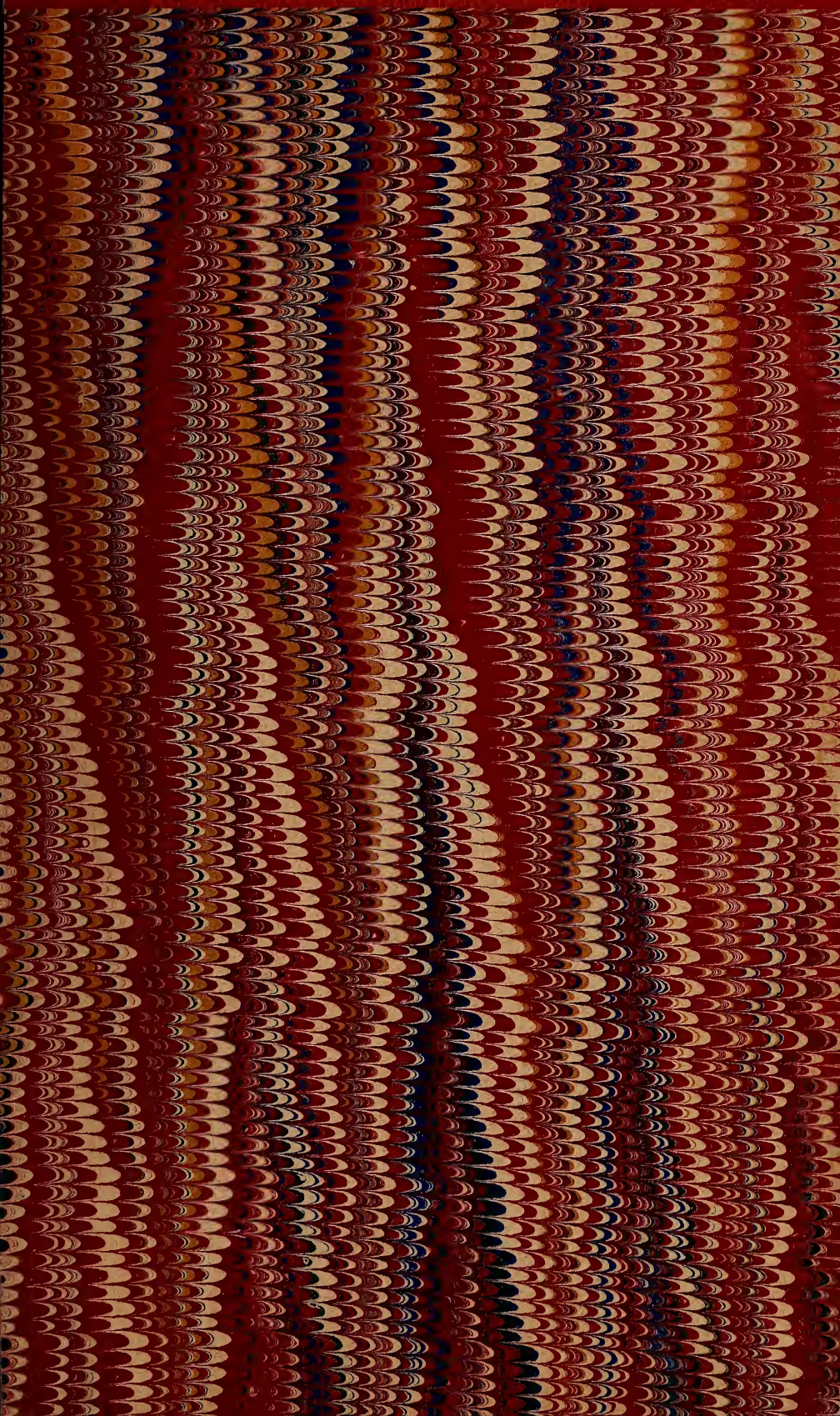














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